

# BLUE GRASS BLADE

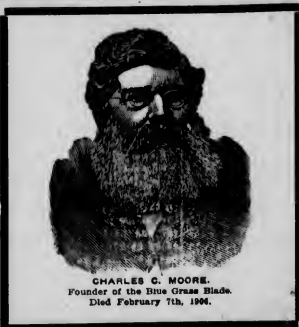
A. T. Parker  
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WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher  
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## EDITORIAL

Truth alone means freedom.

That which is true cannot be evil.

A little thought and a little kindness accomplish more good than gold.

Virtues must have their complements, else they become like vices. The just man must also be generous; else he is hard. The generous man must also be just, else he is weak.

Every day we have opportunity to make our own life a bridge upon which another may pass over to something that he could not have attained by himself.

Rigidity has quivered beneath the ringing blows of Freethought, bigotry has become more humble and the priesthood has well nigh forgotten to prate of a hell of fire in which the unbaptized souls of babes forever burn. This is what humanity owes to Freethought.

Religion is but the ridiculous garment which the ignorant has weaved about so-called Omnipotence. The wise man and philosopher will not mistake the machinery for the principle, the wretched train for the priceless cargo of thought it may contain.

Every recorded miracle is a mere myth, the founders of every religious cult were but mortal men, and the writers of the so-called sacred books were only scheming priests. Let this be understood and the Christian religion is stripped of its tattered vestments.

Most preachers assume, or would have the people infer, that they are more sacred than Christ and that God Almighty has taken them into his special and private confidence. America is too much cursed with a grand army of Me-and-God creatures, who

would, if invested with plenary power require heretics to recant on pain of death. Happily for humanity, Freethought has drawn the fiendish fangs from the wolf of religious fanaticism and it can now only tug at its chain and growl. Instead of fixing their eyes constantly upon the kingdom of the God the preacher, the priests are chasing the almighty dollars and fighting for political preferment and advancement.

The professors of modern Christianity are the intellectual hours of those who poisoned Socrates on a rule supposition and who refused to consider the experiment theory, lest they get an idea into their hot heads that would fracture their theological hats.

The aristocracy of brains differs from those of birth and boudoir as the stars differ from a fire-fly. Intellect is the brightest star in the educational firmament of humanity and its glory is shed upon the cotter's child, even more than upon the scrobbled outcriers of monarchs and of millionaires.

### WE NEED MORE SUBSCRIBERS.

Friends, this an oft-told tale, but we are in need of more subscribers to make the Blade the success it deserves to be. Were the Blade's editorial management capable of earning a livelihood from the Blade's patronage, instead of being compelled to turn to other sources, it could be made a still greater improvement and accomplish still greater good for the meritorious cause of human liberty. What the Blade needs is single attention. To properly look after its editorial work, its make-up and welfare, requires the entire time of its editor. This he is unable to give, because of an insufficient support. Could we double our subscription list before the end of the present year, it could be done and the Blade could be made the best and most interesting Freethought paper in the entire country. We have the will, but we lack the means. One new subscriber sent in by each present subscriber would furnish what is needed. Now the question is can you do it? Will you do it? The issue is before you and it depends altogether upon you.

### SOCIALISM IN THE FRENCH CHAMBER OF DEPUTIES

Friends of the collectivist principle of socialism may find real enjoyment in the gaudiest collection of deities, his battle with Clemenceau over the ideals of the Socialistic propaganda.

Judging from the press reports it was an oratorical clash of unusual brilliancy, a duel of political and economical principles between the virtual head of the French government and the veteran socialist chief. It was the latter to whom the German government paid an extraordinary compliment by prohibiting him from speaking in Germany on a memorable occasion lest he disturb the minds of the German people.

Jaures forced the issue with an interpellation as to the attitude of the Sarrien-Clemenceau ministry toward labor, in which he positively reasserted the soundness of the collectivist principle in socialism. The interpellation was accepted and a day named for the debate. When it became known that Jaures was to speak the French republic crowded into the chamber and he was given an ovation. At this moment the climacteric for socialism in France had come. For two hours, it is said, he held his auditors spell-bound by the elegance of his diction, his intonation, his gorgeous imagery and flights of lofty ideals. It is described as prose poetry delivered in a grand tone, the voice of an organ. On this occasion Jaures declared that the communication of all products of labor in a perfect commonwealth formed the only capable solution for the evils of society.

Doubtless the Jaures's speech has had an electrical effect upon the cause of socialism in the French republic, for his great weight of moral character, his good heartedness and his human sympathy, gives him a prestige that adds lustre and strength to his oratorical ability.

Although the leading articles in the symposium on organization have already been published, the columns of the Blade are not closed to any further discussion upon such a subject. It is too important a question to be abandoned at once. The discussion should be continued until every Freethinker has had his or her say. There is plenty of time and when all have fully spoken then we can determine what action should be taken. The Blade invites further articles on organization. The Blade would like to see an organization of which every Freethinker could be justly proud and point to it as a factor in the development of the race. No organization that is to possess and exercise any influence upon society can be successfully built in a day, but now is the time to begin considering plans to that end and ascertain whether or not such an organization can be built and maintained in America.

The dangers upon which our good ship of state is drifting, in these weak, piping times of peace, arise in foreign courts and camps, but are concealed in iniquity by the law perjured plutocrats and brought forth in sin by the political bosses of the country. Fire the bosses and the plutocrat loses his power.

### RELIGIOUS INVASION OF THE PUBLIC SCHOOLS OF NEW YORK.

Did any Freethinker doubt the necessity of an active, energetic and ambitious Freethought organization, let them now turn to New York and observe the force and power of a movement recently set in operation to secure by law the reading of the Bible and the imparting of religious instruction in the common, public schools.

Angels and ministers of grace, defend us! Not content with their million dollar edifices, their sectarian schools and colleges, to say nothing of the thousands of Sunday schools dotted over the land, legal enactments are now sought to convert the little, red school-house into religious institutions that the young may be educated in the fear and terror of a heavenly God that the priesthood may be guaranteed a continued support from future generations, fearful lest the agnosticism of the age overtake and destroy them.

The movement, which is backed by ministers of all denominations and votaries of widely differing sects, has for its object the passage of a rule by the Board of Education, providing for such religious instruction in the public schools as shall be pleasing and acceptable to a majority of the Christian sects. This must be met and fought by the rationalists of that great metropolis. It is their duty to offer all the resistance of which they are capable. Of course there is a possibility that there would be no "agreement" upon the particular text books to be used, but when we stop to consider that there appears to be a union of accepted antagonistic forces to accomplish a common purpose, that possibility becomes too remote to be deserving of consideration. The movement is designed, solely, against what they are pleased to denominate "Godless public schools," and the proposition promulgated is to have in the curriculum of the public schools a provision for one lesson each week on the "great truths that are accepted by all denominations." In order to successfully and completely deceive the members of the Board of Education as to their real motive, it is further suggested that "a lesson in moral philosophy be given twice a week." Religious instruction and moral instruction to be given at different times. What a bluff! Every doctor of divinity in the land claims that there is no morality worth the having except that which they claim is contained in the Bible, and this would mean three Bible lessons each week, upon the subject of teaching religion once and moral philosophy twice.

The fact that morality is not dependent upon religion may be inferred from the published statements of those who are advocating the move. Bishop Greer is quoted as saying: "There must be moral and religious training among the children of our public schools, if we expect to continue to be a righteous nation." The very expression "moral and religious" placed in the conjunctive is a tacit admission of the absolute independence of each other. In other words, what is moral is not necessarily religious, and what is religious is not necessarily moral. This view is reported as being supported by Rev. Dr. Atterbury, a Presbyterian Bible-banger who also recommends the preparation of a religious text-book for common use in the schools. Rabbi Mendes, a Jewish priest, also gives encouragement to the movement and is said to have declared that "this generation is irreverent and irreverence leads to immorality." Father McMillan, of the Paulist Catholic educational brotherhood takes the same view but with an eye to business rather than the public good, he very cautiously suggests that "on account of religious differences we shall have to be very careful in preparing a text-book."

Reading between the lines one can readily perceive the motive that is under the whole movement. Simply a union of forces against a common foe and to secure a perpetuation of their religious dogmas and offices at public expense. The "irreverence" of the age complained of simply means a general disbelief in the existence of a personal God. This growing disbelief is rapidly undermining the church citadels, wresting from them the unholy political power they have hitherto enjoyed and want to use for personal profit and aggrandizement. They clearly recognize that the mental attitude of the age, one of the potent results of education, is antagonistic to church influence and power, that the fires upon their unclean altars are slowly but surely dying out, and that the very structure of Christianity is undermined, weakened and partially destroyed. Why, then, this combination? Simply this. All denominations profess a belief in God and the efficacy of the cleansing power of the Blood of Jesus Christ. These are the doctrines to be taught. The inculcation of such mental moonshine is calculated to benefit all alike. Once get these doctrines firmly implanted in the minds of the children and some sect is duly bound to reap the benefit. Religious differences, which will still continue, is to be relied upon to furnish a prorata distribution of the sectarian adherents.

If the Board of Education is wise it will refuse to adopt any such rule as that proposed. To engraft such a system upon the public schools would be a distinct violation of the provisions of the federal constitution, but in all probability, these advocates of sectarian faiths feel that there is considerable power and force in that political shibboleth, "Of what use is the constitution between friends?" Again, if the Freethinkers of New York be wise,

if they are alert to their own interests, they will take immediate steps to effectually resist this threatened encroachment upon their rights and privileges. Are there not enough Freethinkers, i. e. rationalists, agnostics, liberals, and atheists in that seething city, to put a bold front on the matter and fight it to a finish? Surely there are some Davids ready to meet these Goliaths of Gath and with the slings of truth hurl a veritable Gibraltar of sound argument against such illegal purposes.

Don't wait until it is everlastingly too late. Get to work now and be prepared to meet the orthodox foe. If the Blade had the means at its command it would take up the cudgel in defense of the people's rights and prevent, if possible, this sectarian invasion of the little, red schoolhouse of America.

Here is an instance wherein a powerful and active organization of Freethinkers could render valuable service. Here is an evidence of the need of such an organization properly supported. Here is an evidence of the almost criminal negligence of Freethinkers in failing to be prepared for just such emergencies. The Blade makes strong utterance because it feels strongly upon the subject. There is nothing to be gained, nothing to be understood by saying one thing and meaning another. If we are to maintain our rights as sovereigns of this republic, it is time we get a move upon ourselves and prepare to meet organization with organization. Single handed we are overthrown one by one. United we are a rock against which the powers of hell will battle in vain.

### RELIGION AND CRIME.

The oft-repeated assertion that religious teaching subverts the highest and best moral influences, was delivered a powerful blow in the city of Lexington, Friday, July 6th. On that day James Pearsall, a young negro, was legally hanged for an unspeakable crime against an old and imbecile woman, and like all others of his clan, he died in the firm belief that through repentance he had been redeemed and, consequently, it is only one step from the gallows to eternal glory in the New Jerusalem.

That the readers of the Blade may fully understand the situation, the following is taken from the published report of the hanging as given by the leading newspaper of this city.

When the service was ended, Rev. Oglesby turned to Pearsall and said:

"If you have a statement you want to make now is the time for you to make it. Do you want to make any statement?"

"Yes, sir," replied the doomed wretch.

"Then you can make it now. If you want to make any confession of guilt or innocence it should be made now as you are soon to confront your God."

With this injunction the doomed man faced the crowd and in a scarcely audible voice said:

"I want to thank Mr. Wallace, the jailer and others for treating me so nice. I want to thank the death watch for seeing go to me. I have had no trouble with any of them."

Here Pearsall faltered. The words seemed to choke him and he appeared unable to proceed further, but indicating that he had not finished, Rev. Oglesby spoke words of encouragement to him and said:

"Tell the truth. The Lord wants you to tell the truth."

Pearsall spoke a little louder and replied:

"I have been in this jail for seventeen months, and I have never had a cross word with anybody. I am going home now. I want to meet you all in heaven. I am going home."

"Are you prepared to die?" was asked.

"Yes, sir, I am saved and redeemed."

"Are you innocent of the crime for which you are to die?"

"Yes, I am innocent."

"Do you make the statement in the presence of God?"

"Yes, in God's presence."

"Very well, Pearsall, the end has come."

What truth there may be in the deeply pressed thoughts of the culprit as above quoted, there is but one inference. That inference is that the surest and safest passport through the Pearly Gates is by the gallows route; that it is better, and your chances for heaven are greater, to be born a negro rape-fiend than to be born an Ingersoll or a Paine. Should the Blade's editor be presented with a free ticket to a front seat near the throne with the understanding that eternity had to be spent in the company of such a bestial brute, it would be degraded with thank and a preference expressed for more congenial society even though the climatic conditions be unfavorable.

Here was a man, convicted by a jury of twelve men, of the foulest, the blackest crime known to human society, actually confessing to a belief that he was a fit subject for heaven. If his confession was true, why hang him? If he is fit to associate with the angels in highest heaven and sing hosannas about the throne of the Most High, is he not also a fit companion for men? Did the mere fact of hanging him transform him from a vile sinner to a virtuous saint? Is a creature unfit for earth fit for heaven? Saved and redeemed and yet unfitted to

(Continued on page four, first column).





this simple and easy trick, the inspiration of the books of the New Testament was decided. We all know to-day none of the books of the New Testament were written by the disciples; that some were not written until two hundred and forty years after the death of Christ, and by whom, the Lord only knows, and that none were written sooner than twenty years after Christ, when all the disciples were dead. Also we naturally reason, that the Creator, who was so precise in the construction of the universe, and in establishing laws for its government, in formulating a government for man, would not have resorted to a sleight of hand trick, or any method which snatched of deception. Moreover, He would have made His will known to all nations alike, and given all alike a system of government by which they would be inclined to live in peace, and not for everlastingly want to kill each other.

The Council of Nice, having thus decided on a Bible, Constantine, having been honored and glorified as the founder of a new and official religion, it now behooved him to force its universal adoption. Constantine was a good deal like Roosevelt as Emperor William. He wanted to be the great "I am" of everything, and in his time he surely was "IT."

And who said that he was not justified? For did not Christ say, "I came not to bring peace, but the sword?" And does not this Bible contain words of justification for every act of cruelty that was ever committed in its name?

Man is so constituted by nature, that he will die before he will be forced to abandon his convictions, and the result was that Paganism has to this credit, a million of martyrs to Christian ferocity, martyrs as noble as those sent to their deaths for a righteous cause. All their leaders were killed as fast as they appeared. When their ranks became depleted, of its leading spirits, it was easy work to compel the masses to fall in line. When men are ignorant and helpless, and without leaders it is easy to make ten-thousand believe, as to make one, especially when they are unarmed, and they have no choice but believe or die.

"It was thus," as Gibbon says, "that Christianity became the religion of the state and the terrors of a military force silenced the faint and unavailing murmurs of the Pagans."

In the form and method of several of Constantine's edicts, we have specimens of that conjunction of holiness and bloodthirstiness which portray his character in a full light. His examples

And Noble Emperor, unto his Majesty, the Emperors and People, Whosoever

"We find it good, that if there be found any work or book committed by Arius, the same should be burned to ashes, so that not only his damnable doctrine may thereby be destroyed, but also that no relic thereof may remain unto posterity. This also we straightly command and charge, that if any man be found to hide or conceal any book made by Arius, and not immediately bring the same before us, or to the officers of our court, and deliver it up to be burned, that the said offender, for so doing, shall die the death. For as soon as he is taken, our pleasure is, that his head be stricken from his shoulders. God knoweth you in this matter."

Constantine's Speech in the Council, Concerning Peace and Discord.

"Having, by God's assistance, gotten the victory over mine enemies, I entreat ye therefore, beloved ministers of God, and servants of His Lord and Savior, Jesus Christ to cut off the heads of this hydra of heresy, for so shall ye please both God and me."

Such a man was the founder of the Christian religion, and this is the man who is held up to the admiration of the hands of Christians, who will read it. I want to say to these, that this chapter is especially written for your benefit, and information, as Free-thinkers are informed on all I say. I want you to know the origin of the Bible, and of the Christian faith, and how it got its start in the world, and by whom supported. I know that you have been blind to these facts—facts which are easily obtainable, by reading the Bible, and the history of the Bible, and the history of the world. Now, having read this, what can you think of Christianity and its founder? Do you think that the Christian religion is justified in concealing the complex character of the man Constantine, and the facts connected with the establishment of Christianity? Do you not perceive that your mind has been abused as to belief in the dogmas to which you attach yourself? Think it over, think for yourself, and you will find that Christianity did not insinuate itself into the human mind by the persuasion of love, mercy, brotherly kindness and peace, nor by the application of reason and common sense, justice and truth.

Nay! it was forced upon the world by the imperial word of Constantine and his followers. But for these the world would never have been blighted with its withering curse. There was no choice but believe and profess Christianity, or abjure either life or property, or both.

Bad as was the condition of Rome

under Paganism previous to the advent of Christianity, it was a thousand times more humane, moral and progressive than, than after. Heading the world plunging into the abyss of time, known as the Dark Ages, king and priest still held their sway for a thousand years, retarding the world's progress, while Vice triumphed over virtue, crime under the banner of religion, ignorance, crime and persecution reigned supreme, more cruel and relentless than ever scathed the dreams of Constantine, when most enraptured with his faith.

All this you may learn to be true by a little investigation. Do you believe that he would choose a religion for universal adoption which has ever proven the cause of universal dispute and war among men? Do you believe He took a hand in founding this religion, whose first act was the massacre of its own people; that put son against father, and father against son; which put whole cities to the sword for their unbelief in doctrines, which had been explained to them? Do you believe of whose inspiration depended upon placing manuscripts under a table, and a good many men, must die to the top of the table, undisturbed, thus to signify the approbation of the Divine Power? Do you believe that your God, who made all the shining, wheeling worlds, would resort to a cheap trick like this to convey his message to mankind? Can you longer believe in a merciful God, and credit him with founding such a religion? Think over it. Stand apart from it long enough to behold it as it was and is. Would you have faith in any other creed, with such a record?

Ah! what days of horror those must have been! and philosophy, whose purview belongs to the humane and liberty went to their deaths for a righteous cause. All their leaders were killed as fast as they appeared. When their ranks became depleted, of its leading spirits, it was easy work to compel the masses to fall in line. When men are ignorant and helpless, and without leaders it is easy to make ten-thousand believe, as to make one, especially when they are unarmed, and they have no choice but believe or die.

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It will make more Liberals than all the writing I have done in the Blade for five years. Now cannot you all see how very important the Liberal funeral may be to you?

Why did the Commercial Tribune print it, and give it such a generous introduction?

Simply because, Agnostic funerals are a novelty, and being a novelty come under the heading of "news." News papers are out for the stuff. They want variety, and the sensational, and they are now far enough away from the crack of the clerical lash, that they have no fear in giving occasional recognition to the agnostic.

Now, we are foolish if we don't take advantage of the situation. Our funeral is a novelty and besides newspapers fear less censure in publishing our funeral, than in publishing an out and out attack upon the old superstition. Funerals give us privilege that we cannot get at any other time.

Now let every one be alive to the occasion. Our Liberal papers are doing good, but slow work. It takes money to push any paper, propaganda or organization, and our papers with their very limited capital cannot be expected to reach far beyond our ranks, or more than they are doing. If we want them to reach more people, we must back them up with more money.

As it is, our papers are holding the enthusiastic few well together, keeping us in such with each other and forming us into a solid body, in the world of Free thought. But they are not reaching the unconverted, and we cannot make converts unless the unconverted are reached.

Now I know of no better way than the Agnostic or Liberal funeral, simply because the commercial press will give notice of it on account, chiefly of its novelty. Nearly all editors believe in Free thought, and it is often a personal satisfaction to them to give the ribs of pompous piety a punch now and then.

Why in Rome (See Trip to Rome), the papers just spread themselves in printing the proceedings of the Congress. It was the first time they had ever had a first class occasion or a number one excuse, for attacking the Vatican, and they made the most of it. As at international Congress, and the line had never been before in Old Rome, and it was "news" and they took advantage of the occasion. It is just the same now with an Agnostic funeral. It is news, because it is a new thing, and all tongues are set a-gearing about it, and the papers intend to report it. Let every one prepare for this most important event.

The Funeral Address.

There must be considerable difficulty expressed in preparing a funeral address, with the object of having it accepted by the local press. In the first place, it must be short, as city papers are generally crowded with news and advertisements, and country papers are generally so far from the city, besides, in setting up is a big consideration. Take for instance my address on Capt Henry. It was entirely too long for any paper, and I could not expect it to be printed.

In this instance, I learned that the local editor was a Methodist bigot, and would not give it any kind of a notice, so I let loose on the subject.

In the case of Mr. Moore, I knew the Lexington papers would publish all of it, giving to their local acquaintance with Mr. Moore, and the notoriety he had achieved. But this was a very exceptional case. Now, with this latest address, I cut it down to the size that I thought would meet it of possible acceptance; but even it is a little too long for many small papers.

Luckwell was on to this, and made all his funeral addresses short, as he thought would meet it of possible acceptance; but even it is a little too long for many small papers.

The next item of consideration is the character of your arguments. The press will not accept anything that will shock or hurt the feelings of its patrons. It is a time for soft and soothing words, and arguments that tend to combativeness repels, and the good effects of your speech is lost—feelings are shocked and no results are gained. This is an occasion unlike any other, and only a slight use of evidence, truths, delicately put, will leave an impression. Even to doubt another's existence has the effect of making us be regarded with horror. Most people at no time in their lives, like to have the truth told to them. It is in our way conflicts with their prejudices. This is all the more manifested at a time like this; so whatever truth we put forth, must be expressed gently and tempered to fit the understanding of those not used to reasoning.

Now, I desire to offer this little address in mine over Mrs. Williamson as somewhat a model of what a Liberal address should be.

It is not perfect, and I see now, where it may be improved. But, I think the best I could do on a day's notice, with my business to attend, and many interruptions.

First, it is about the right length, or rather it is the limit for newspaper acceptance. The death of but few U. S. Senators would get a longer newspaper notice, so our addresses must be brief.

Second, I have attacked only the Hell idea and since even Christians don't like the Hell idea, and since preachers themselves are giddy for fear of it, and it is no longer a pet dog-mat, I gave it a few hard whacks, and thus much the newspapers will tolerate.

Using this for a basis, other good points may be worked in, but they must be put simply and made so self-evidently true, that the reader is forced to accept them, whether he would or not.

Again, we cannot assume the listener that there is a bewitched mansion awaiting him in the skies, and a silver stream flowing by, and a larger gold lake leading to it, and golden-paved streets with alabaster sidewalks for promenading, etc.

All this glittering expectancy is a wonderful and soothing consolation to the Christian.

How very flat and disappointing must our addresses seem to him, when in place of all this beautiful and life-long dream, we offer only doubt and possible failure to the listener.

We can only resort to one thing in this extremity, and that is the plain truth, kindly, sincerely and beautifully expressed. We must picture ourselves as having lived even to the end, and nature beautiful, and still hope, as though we do not know.

This softens and soothes. Makes men and women feel instinctively that they belong to nature; they do not dream of heaven is even so heavenly to them as the nature around them, to which they nearly all their lives are blind. "Beauty is a joy forever, ever wreathing a flowery band to bind us to the earth, to give the soul a sense of her eternity at the church simply because he garlanded his club with flowers. His blows were no less heavier, but the more convincing.

He was natural, and he touched the heart of the human heart with the pathos and beauty of speech. And so at funeral occasions when souls are crushed should we picture the beauty of the heaven here in the place we live, of the mystical mansion in the crystalline eternity.

The theme is as attractive as the picture with most people, and if we would report some good hard hitting things, we would have a better chance of being read with caring and give it.

We can only get to the admire the frame, by and by they will study the picture. So all these pretty words I have said, and then, are justifications, even if they don't in reality mean much. Besides they help to give us entrance into the columns of the press. Beauty will force its way. Even beasts are alive to the sense of the beautiful.

Now it seems to me, that this address may be applied to most any Liberal, and used on funeral occasions. It may be taken as a base and modified in part to suit the particular tastes of each individual. There can always be found some one who will read it, and so there is no excuse with those who read the Blade, for not providing for a Free thought funeral.

J. B. W.

THE BLADE'S LETTER BOX

Rome Book a Day.

Clinton, Iowa.—I am going to write you a few lines to explain how we stand in relation to Wilson's Rome Book. And before going further to tell you it is a day. When the word reached me first that he would be likely to go and would write a book upon what he saw, which would cost a dollar; I wrote to Morris Sachs and sent three dollars for three copies. Later on, when I learned you wished 15 cents a copy in addition for postage, I sent you two dollars, to pay for a fourth copy, which fourth copy was to be sent to my nephew James McNeil, now at No. 90 Dens Road, Dundee Scotland.

The first copy ordered to be sent to William G. McNeil, Sixth street, Clinton, Iowa. Two weeks ago I received one copy direct from you. That was five dollars, I sent to pay for four copies, including postage. Please send the two to Wm. G. McNeil, Sixth street, Clinton, Iowa. And now to go a little farther, I want one more copy to put in our Free Public Library.

I am one of the Trustees of that institution, and I have added to its shelves about 75 volumes. Mostly Free thought literature.

Now if you do not find my record of money sent to correspond with yours, (mine is from memory). Let me know, and I will endeavor to make it all right for the five copies.

I enclosed find some clippings from the "People's Journal, Dundee, Scotland. Glad to be able to compliment you on the way you conduct the Blade. Keep it sharp, and give the Dead

Beats Hell, but never say die.—JAS. A. GREENHILL.

A Letter of Congratulation  
Ithaca, N. Y.—Editor Blade, I wish to congratulate you on your editorial, "Dr. Wilson on Martin Gorky." No one admires the genius and appreciates the literary ability of Dr. Wilson more than I do, but go man's errors should be approved or condoned because of his shining virtues.—C. G. BROWN.

How The Blade Can Help itself.  
Pittsburg, Pa.—Enclosed find P. O. order for one dollar and twenty-five cents, for which send the Blade for one year to J. D. Heimers, 213 Bell street, OH City, Pa., as I am confident that after he reads it for one year he will be sufficiently interested to want to continue reading it, for it must be read to be appreciated and I think the best way to help the Blade is to help it to help itself, and the way to do that is to get more people to read it, and in its present condition it is such that anyone of ordinary intelligence can read it without being offended, and that is the proper way to have it, keep it firm but send more good content accomplished by leading than by driving and all Free-thinkers should be leaders, we can all lead, if we had some people to the summit of reasoning, they will soon discover the quagmire of superstition in which they have been plunged, and which they seem to be unable to help themselves, the Blade is grand, it is new, it is up-to-date, spread it out before the world, pass it around friends, pass it around.

For the remaining twenty-five cents, send me one more memorial and the couple of Blades with Dr. Wilson's letter to Captain Henry, as I have worn mine out, passing it around. This is the kind of reading that awakens thought among those who have been hired to think for them, it is the read seed of thought the kind that grows, I am looking, yes looking with longing eyes for my Rome book, let it come as soon as convenient.—GEO. E. GANDELSTADT.

About the Birth of Christ  
Bellevue, Florida, Mr. Editor:—Please allow me to reply to E. E. Jenkins in his criticism of E. Lewis. Mr. Jenkins claims that the two births of Jesus, recorded in Matthew and Luke happened "98 years apart." According to Matthew, Jesus was born during the reign of Herod, while according to Luke he was born during the reign of Cyprianus. I have no Josephus to refer to, but I think Herod's death, his son reigned ten years, when he was put out of office on account of immorality, when Cyprianus was made Governor. If I am incorrect will some one reply to me, that this date of two births about twelve years apart. This only goes to show the carelessness of the compilers of the Testament. There was never any Jesus Christ. That woman was sent to Sunday School when a child, and got tired so she can't use reason.—MRS. C. KELSEY.

CHURCH OF HUMANITY.

Having been appointed as instructor for Montgomery County, Mt. Sterling, Kentucky, in the interest of the Church of Humanity, he will on July 1st, being the anniversary of the church, open a scientific Sunday School class and invite free-thinkers who can make it convenient to attend these feasts of thought.

The Church of Humanity is non-theistic in its character. It is strictly scientific in all its tendencies. It is scientific in its researches, the foe of superstition. It is the church for thinkers, in short it is the church that saves by rational education. Come, Im, be freely the prodigious gifts of nature among the fragrance of flowers.

At my greenhouse, Winchester Avenue, Every Sunday at 10:30 A. M.—EMIL FREDERICH.

CREATING SCIENCE EVER MADE

GOD, SATAN AND HOLY GHOST ARE NOTHING BUT CREATIONS OF FICTITIOUS HEAVEN AND EARTH. THE ONLY MYTHS. CONSCIOUS LIFE IS EXTINGUISHED AT DEATH.

The Church of Humanity teaches these great discoveries through its organ, "The Truth About God," which it publishes 20 months, and its school, "The Central Kansas Business College," which teaches Stenography, Typewriting, Bookkeeping, Commercial Arithmetic, Penmanship, and Spelling, and a course of science of study given by the temporary International Instructor for the church.

The Church has 100 LIFE MEMBERS. It wants 900 more to formally organize and incorporate. The first thousand members will be the founders and organizers of the CHURCH OF HUMANITY.

If you have loved once you wish rescued from the idolatry of worshipping a dead man named Jesus and a myth named God, you should join this Church and it will aid you in freeing them, and in saving your posterity from becoming idolaters by teaching them The Truth About God.

Write to W. H. KERR, 2120 Broadway, Great Bend, Kan., for blank application for membership information about the college, and send 35 cents for a year's subscription to the "TRUTH ABOUT GOD." Do it now.

ANNUALLY PERSONALLY CONDUCTED.

NIAGARA FALLS EXCURSION

Via C. H. & D.

In Connection With the P. M. WABASH R.R.

SATURDAY, JULY 13, 1906.

\$7.00 ROUND TRIP FROM CINCINNATI

TICKETS GOOD 12 DAYS RETURNING.

Tickets good good and returning by rail or at the option of passengers will be honored in either direction between Detroit and Buffalo on the D. & B. Steamship Company's boats.

For folder containing general information regarding time of trains, rates, etc., call on any C. H. & D. Agent or address, W. B. CALLOWAY, General Passenger Agent, CINCINNATI, OHIO.

NOTE REDUCTIONS.

Hampton: 18 sds, "Special R-Way," 22 sds, \$25.00; New R-Way," 23 sds, \$24; Deuber Watch Co., 24 sds, \$17; same 17 sds, \$14.

Elgin: "Vertice," 21 sds, \$19; "Fisher Time," 21 sds, \$22.50; "B. W. Raymond," 19 sds, \$20; "B. W. Raymond," 17 sds, \$18.50.

Waltham: "Vanguard," 23 sds, \$29; "Crescent Street," 21 sds, \$22.50; "Applon, Tracer," 21 sds, \$17; "Standard," 15 sds, \$11; same, not "Premier," \$18. The above guaranteed to pass R-Way inspection.

Bundries: Waltham: "P. S. Bartlett," or Elgin "Whisper," 18 sds, \$15; same, \$16; same, \$17; same, \$18; same, \$19; same, \$20; same, \$21; same, \$22; same, \$23; same, \$24; same, \$25; same, \$26; same, \$27; same, \$28; same, \$29; same, \$30; same, \$31; same, \$32; same, \$33; same, \$34; same, \$35; same, \$36; same, \$37; same, \$38; same, \$39; same, \$40; same, \$41; same, \$42; same, \$43; same, \$44; same, \$45; same, \$46; same, \$47; same, \$48; same, \$49; same, \$50; same, \$51; same, \$52; same, \$53; same, \$54; same, \$55; same, \$56; same, \$57; same, \$58; same, \$59; same, \$60; same, \$61; same, \$62; same, \$63; same, \$64; same, \$65; same, \$66; same, \$67; same, \$68; same, \$69; same, \$70; same, \$71; same, \$72; same, \$73; same, \$74; same, \$75; same, \$76; same, \$77; same, \$78; same, \$79; same, \$80; same, \$81; same, \$82; same, \$83; same, \$84; same, \$85; same, \$86; same, \$87; same, \$88; same, \$89; same, \$90; same, \$91; same, \$92; same, \$93; same, \$94; same, \$95; 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